

# CHRISTIAN SECRETARY.

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## CONDITIONS.

### THE CHRISTIAN SECRETARY.

PUBLISHED WEEKLY AT HARTFORD, CONN.

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From the London Baptist Magazine.

THE LAST ADDRESS OF THE LATE REV. JOHN KEEN HALL, M. A. OF KETTERING, TO THE PEOPLE OF HIS CHARGE.

The mention of the Baptist Church at Kettering, will bring to the recollection of many of our readers, the name of FULLER, who once so ably and so usefully filled the Pastoral office at that place. The following faithful address was delivered by Mr. Hall, at the close of the morning and afternoon services, March 18th, 1829, and was not only the last public exercise of his ministry, but the last subject of his private and devout meditation, for public exhortation, to his beloved people, for whose spiritual and eternal welfare he had laboured as their pastor, for the last fourteen years.

It must be a source of pleasing reflection, to the parishioners of Mr. Hall, that his last labours were so well fitted to be useful. There is one recommendation in this address, which may be novel, but which might be beneficial to other churches to adopt; we allude to that which recommends that each male member, in his turn, might supplicate the blessing of God, at their Church Meetings. It sometimes is the case, that brethren who have gifts to the edifying of others, do not use them; but when they are once developed—when the timidity which restrains some has given place to a proper degree of confidence, Church Conference meetings become more interesting; and a spirit of devotion will be more likely to pervade the assembly. It is to be hoped, that this address will benefit some of our readers, and induce Christians to be diligent in the several duties incumbent upon them.

### MY DEAR FRIENDS,

I have lately been thinking much upon the importance of the relation subsisting between a minister and his congregation. This connection is infinitely momentous, as it must have a most powerful influence upon our most serious and valuable concerns, and must affect deeply, and for ever our future state. I am the bearer to you of that message from God, which is the saviour of life unto life, or of death unto death. I have already conducted many to the verge of that eternity into which they have been summoned; into that eternity I shall myself shortly enter; and there I shall at length stand in the presence of our Judge, surrounded by you my congregation. How desirable is it that we should meet in joy, and not in sorrow; not only that I should have been found to have been faithful, but that I should be able to "present every one of you perfect in Christ Jesus."

Allow me, therefore, affectionately and urgently to request that you will, with all your hearts and souls, not only in justice to me, but in compassion to yourselves, concur with me in this mighty undertaking.

Your minister stands greatly in need of constant divine illumination and instruction, and of a perpetual and an abundant supply of divine influence, that he may see more clearly, and feel more deeply the excellency of Christ, the beauty of holiness, and the value of souls; and that he may be able rightly and affectionately to point out the way of salvation, to illustrate and enforce the Scriptures, and to discharge the arduous duties of his office; and you stand in need of the same spiritual influence, that by the blessing of God on his ministrations, your consciences may be aroused, your understandings enlightened, your hearts renewed, your comfort promoted, and that you may be "rooted and built up in Christ, established in the faith, abounding therein with thanksgiving, and unblameable in holiness before God."

Let each of us then seriously consider, and resolutely adopt every method, by which it is likely that the blessings of grace may be secured to himself, and to the church and congregation.

On a review of our state, we shall see much reason for ardent gratitude, and at the same time for deep humiliation, for earnest prayer, for strenuous exertion. The congregation, though it has from obvious causes somewhat declined, is still considerable, the regularity of most of our friends from the villages, and of many in the town is truly exemplary; and the general attention which prevails, is a pleasing evidence that the greater part of the hearers are interested in the services. The church, notwithstanding its losses by an unnecessary division, and by an extraordinary number of

deaths and dismissions, has decreased since the death of Mr. Fuller, by only thirteen members; and I am most happy to be able to state, that for some years it has enjoyed the consequent advantages of Christian comfort.

There has been, I trust, in many, an increase of piety and of zeal, there has been a renewal in the attendance on our weekly meetings, and the frequenters of our Sabbath evening prayer meetings, were never before so numerous. Those valuable institutions, the Sunday Schools, are on the whole in a prosperous state, and continue to enjoy the sanction of the contributors, the visitors, the parents, and the teachers. Your minister receives increasing and unequivocal proofs of the esteem and cordial approbation of his people, in expressions and acts of kindness, which at times produce in his mind overwhelming feelings of gratitude, and of pleasure. And what is most of all the word of God appears to have been in a considerable number of instances, attended with success, and to have been rendered effectual to the salvation of souls.

But amidst these pleasing appearances, there are many things which occasion discouragement and regret. The attendance of some of the people is exceedingly irregular and remiss; too many content themselves with appearing in the house of God only once in the day, as is evident by the comparative scantiness of the morning congregation; and hence both these classes lose many of the discourses which are most calculated to do them good. The places of those, who have been removed by Providence, are not all supplied by a succession of hearers.

The monthly prayer meetings are not so well attended as their importance demands; and these, as well as the weekly meetings, are neglected, even by some of the members of the church. The lives of some, to say the least, are not highly ornamental to their profession, and they display but little zeal, and make but few and feeble efforts for the salvation of souls, and for the increase of religion.

There are among us many Christians, who have declined for years to unite themselves with the church, and some of whom have grown old without observing the ordinances of God. But what is most distressing are the awful facts, that there have been many who after having long attended here, appear to have entered into eternity in ignorance, in impenitence, and under the tremendous weight of unpardoned sin; and that there are still numbers amongst us, in all the stages of life, whose consciences are asleep, whose hearts are unchanged, and who are pursuing those paths, which inevitably lead to eternal death. Now my object in this address is to arouse all our minds to a solemn sense of the necessity of doing all in our power to avert these evils, which are of various magnitude, but the least of which may be pronounced infinite. Let me urge you who are in an unconverted state to think of the perils of that state, and to flee without delay, and with all your might, from the wrath to come. Cast off all base fear of man, and all false shame under the imperious influence of the fear of God, and the apprehension of that everlasting shame and contempt to which the wicked shall awake. Apply to all the means of grace, apply to your Bible, apply to the throne of mercy, apply to the Saviour of sinners, and you shall find that "the same God over all, is rich unto all that call upon him, and that whosoever shall call upon the name of the Lord shall be saved."

Let me entreat you, who through the grace of God have believed, to unite yourselves at once to his professed people. For this the early stages of religion are the most favourable. The church is the vineyard of God, and there should be planted the young trees of righteousness, for there will they be more secure, and appear more ornamental, and there will they flourish in richer luxuriance and fruitfulness.

Your present conduct is discouraging to your minister, and to your pious friends. It is detrimental to yourselves, as it robs you of the peace which springs from obedience, and deprives you of the benefits of Divine Institutions; it undermines and weakens the church of God, for you not only withhold from it your own support, but so far as the influence of your example extends, you diminish in the minds of others their ideas of its importance. You are guilty of treating with practical contempt the visible kingdom of Christ, and the holy ordinances of religion, and thus your conduct is injurious to men and offensive to God.

Allow me further to stimulate professing Christians to perform their part in endeavouring to obtain the divine blessing; that they may enjoy prosperity in their own souls, and may have the happiness to behold it in the church and congregation.

Much depends upon you. Ye are the lights of the world. Oh! hide not, obscure not, in this state of night, where sinners are wandering around in darkness, the light which the Holy Spirit has kindled. Seriously, and with prayer examine yourselves, and consider the state of the church and congregation. Is there any sin or inconsistency of which you are guilty, is there any means of grace, or of usefulness, of which you are negligent? Might you not derive more advantage from the reading of the Scriptures, and from public worship? Might not your prayers be more constant, comprehensive, and devotional? Are there not persons whose ignorance you might remove, whose consciences you might alarm,

whom you might lead to the house of God, whose souls, by a blessing on your vigorous efforts, you might possibly save? Are there not Christians, whose fears, difficulties, and errors you might remove, and whom you might induce to unite with us, to the promotion of their own comfort and improvement, and to the advantage of the church? "Whatsoever your hand finds to do, do it with your might."

I proposed at church-meeting, on Thursday last, with the full concurrence of those present, that all the members should make a point of attending the church-meetings, that all should come prepared to unite in earnest prayer for the church and congregation, and that two members and the minister should engage at every meeting, until each has had an opportunity of expressing in his own language his solemn supplications in the presence of his brethren, and of his God. These methods appear to me, for many reasons which I shall not now mention, to be preferable to those especial meetings which some recommend. Should they be adopted, and should they succeed, they will encourage me, if blessed with life and renewed health, to labour among you with increasing pleasure, to promote your immortal interests and the glory of God.

From the New York Observer.

SIR—I send you some extracts from the posthumous works of the Rev. John Newton, which seem to be as applicable to the extravagancies and fashions of the present times, as to those which prevailed when that learned and pious writer originally penned them. Should the perusal of them produce a single amendment, and even one serious thought upon the vanity of all the gewgaws and gauds of this world, in comparison with that modest apparel and shamefacedness and sobriety, with which the Apostle advises all Christian women to adorn themselves, the little trouble of copying them, will be abundantly compensated to me.

### A CONSTANT READER.

"Women who possess godliness, and who have the care of young persons of their own sex, are, perhaps, in no point more blameable, than in the example which some of them set, and the liberty which perhaps a greater number allow, of undue conformity to the world in the article of dress. I doubt not but many parents, who desire to see their children brought up in the nurture and admonition of the Lord, give them many excellent lessons in the nursery. They endeavor to impress their tender minds with a sense of their sinful state by nature, of the evil of pride, and of the vanity of the world. But when their children begin to appear in public view, for want of due reflection, or resolution, or both, they either encourage or at least permit them, to form habits, which have a direct tendency to counteract all the benefits which might otherwise be hoped for, from the instruction of their early years.

"I am certainly no connoisseur in the article of dress; but I know how I am affected by what I see; and I can hear what other people say. The *simplex munditiis* of Horace, which may be translated, an unfeigned modesty, according to the different situations in life, seems a tolerable definition of a becoming dress.

"The providence of God has made an evident distinction of rank and subordination in civil life. There is a long gradation from the highest estate of those whom we call rich, to the lowest state of the honest and industrious poor. It is to be hoped that some of his own dear people may be found in all these different conditions. And I see no impropriety in paying some regard to them in dress. At present, however, through the dissipation and extravagance of the times, the proper distinction is almost wholly lost, and it is often not easy to distinguish between a countess and a milliner.

"Yet, even to ladies of the greatest affluence, who love and fear the Lord, I will venture to suggest a word of caution. To you, I say nothing of the expense; you can, as the phrase is, very well afford it. And, if in other respects you are generous and bountiful, ready to distribute, and willing to communicate, the cost of what you choose to wear is of no great consideration. But a nice attention to dress, will cost much of what is more valuable than money, your precious time. It will too much occupy your thoughts, and that, at the seasons when you would wish to have them otherwise engaged. And it certainly administers fuel to that latent fire of pride and vanity, which is inseparable from our fallen nature, and easily blown up into a blaze. I hope you will not be among the first of those who are eager to catch at, and give sanction to every new mode; nor is it necessary, if the mode be decent and general, that you should be the very last to adopt it. But something there should be in your exterior to indicate, that though you do not affect a needless and scornful singularity, (which is often the source of censoriousness and envy,) yet your heart is not set upon these little things.

"If a woman, when going to public worship, looks in the glass, and contemplates, with a secret self-complacency, the figure which it reflects to her view, I am afraid she is not in the frame of spirit most suitable for one who is about to cry for mercy as a miserable sinner.

"But I am not so much hurt by observing the materials, as by the female dress; by what we call fashion, and the eagerness with which every changing fashion, however improper, is adopted, by persons whose religious profession might lead us to hope they had no leisure to attend to such trifles. If some allowance is to be made for youth on this head, it is painful to see mothers, and sometimes possibly grandmothers, who seem, by the gaudiness and levity

of their attire, very unwilling to be sensible that they are growing older.

"These improprieties are not simply ridiculous. They are serious evils, in a religious view; and, to speak of them in the gentlest terms, they are signs of a careless, inconsiderate spirit, very unsuitable to a professed regard to the Gospel. We are required to attend to the things that are lovely and of good report. Every wilful deviation from this rule is sinful. Why should a godly woman, or one who wishes to be thought so, make herself ridiculous, to please and imitate an ungodly world?

"An attention to ornament and dress, is peculiarly unseasonable at present. The dark aspect of the times rather requires a spirit of humiliation and abasement. The judgments of God are abroad; his hand is lifted up. We know not what is before us, but we have reason to fear awful tokens of his displeasure for our national sins. Perhaps the day is coming when the words of the prophet, 'Tremble ye women that are at ease, be afflicted ye careless ones, may be no less applicable to us, than they were to the Israelites of old. I earnestly request my fair readers carefully to peruse the latter part of the third chapter of the prophecy of Isaiah from the sixteenth verse to the end."

The National Preacher for January, contains two Sermons; one by Rev. Dr. De Witt, on the wisdom and beauty of youthful piety. The other by the Rev. A. Dickinson, being an "Appeal to the American Youth on Temperance."

From the first we make the following extracts.

EARLY PIETY IS PECULIARLY ACCEPTABLE TO GOD.

"I love them that love me, and they that seek me early shall find me." This special promise furnishes peculiar encouragement to the young. Religion in the soul is the fruit of grace, the operation of the Spirit. All hope in relation to it should be connected with the promise God has given. That promise stipulates, "they that seek me early shall find me." Early piety is peculiarly decided, cheerful, active, useful piety. Such is the piety God approves, and delights in. Under the legal dispensation, God required the first fruits to be devoted to him. This typical service is realized under the Gospel dispensation, by devoting the first fruits of our reason and affections, of our days, and our services, unto God our Redeemer. Our blessed Redeemer himself was in all things a perfect model of early piety, in all its beauty and richness, in all its vigor and fruitfulness. He who on one occasion so kindly and tenderly said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," on another occasion observed with delightful interest the children in the temple singing hosanna to the Son of David, and said, "Out of the mouths of babes and sucklings thou hast ordained praise."

No character is so much commended to the best feelings of our nature as youthful piety, in the conviction that it is the character which God peculiarly delights in. How lovely is young Samuel, the child of prayer, early responding to the divine voice, "Here am I," and ministering unto the Lord. How interesting is young Timothy, in whom was "the unfeigned faith, which first dwelt in his grandmother Lois, and in his mother Eunice;" who, from his childhood, "knew the Scriptures which were able to make him wise unto salvation, and to furnish him for every good work." How distinguished is Abijah in the morning of life, the solitary one in the degenerate family of his father Jeroboam, in whom "some good thing was found towards the Lord God of Israel."

EARLY PIETY FURNISHES THE MOST DECIDED AND SATISFYING EVIDENCE OF CHRISTIAN CHARACTER.

The dedication to the service of the Redeemer, which the young disciple makes in all the vividness of his feelings, with all the bright prospects of this life unfolding to him, and in the enjoyment of health and prosperity, carries with it the testimony of sincerity, cordiality, & entire devotedness. It is a homage not forced, but freely given. He does not leave the world by constraint, as it forsakes him, while he would gladly retain it—but from deliberate conviction, he retires from it, or rather rises above it, when it presents its inviting allurements, and unfolds the multitude and richness of its resources. In the full blaze of the world's light, he asks, "Lift thou upon me the light of thy countenance." Amid the plenitude of the world's dainties, he prays, "Ever more give me the bread of heaven." Amid all the relations of life, he says, "In the saints and excellent of the earth, is all my delight." The piety which appears to commence in affliction is always dubious. The tears, and confessions, and supplications, and vows need to be tested by mingling in the converse and business of the world, in health and prosperity. Ah! most commonly that seeming goodness proves "like the morning cloud and the early dew." Sometimes, indeed, we are led to say, blessed was that affliction which opened the heart to God; as returning days of prosperity and continuance of life have testified. But how great an advantage is possessed by the youthful pilgrim, who commences his journey in the morning of his day, and continually presses onward; while he who, at a more advanced period, is, through rich mercy, brought to enter the course, remains far behind, struggling with difficulties and obstacles which have ac-

cumulated by his long delay, and were unknown to the former. The profession of religion in declining years, "when the evil days come, and the years draw nigh in which they say, we have no pleasure in them," too often resembles the case of Job, fleeing to the horns of the Altar, when the peril of death pressed upon him; not for devotion, but in the vain hope of immunity from the judgment pronounced. How unlike the youthful worshipper, who exclaims, "One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." When the rare instance occurs of hopeful piety commencing late in life, it resembles the "shortlived gleam," which, after a day of clouds and of storms, bursts forth in the evening, but calls forth few sounds of joy in nature around, and yields little advantage to the labors of man." The youthful convert is like the morning light, "which shineth more & more unto the perfect day," and in which all nature rejoices, and "man goeth forth to his work." "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" If, while there are "fears without and fightings within," we are continually called to examine ourselves; if, while "laying aside every weight, and the sin that doth most easily beset us, we are to look to Jesus as the Author and finisher of our faith," then truly early piety has a decided superiority as to the evidence of its genuine character.

EARLY PIETY ALONE SECURES THAT FULL ENJOYMENT WHICH RELIGION IS DESIGNED TO IMPART.

"O satisfy us early with thy mercy, that we may rejoice all our day." "Wisdom's ways are ways of pleasantness and all her paths are peace." The direct influence of religion is to subdue evil passions, and to save from those vices which pollute and destroy. Man carries in his own bosom the elements of happiness or misery. "The good man is satisfied from himself." While on the other hand, "there is no peace to the wicked—they are like the troubled sea which casteth up mire and dirt." It is the office of religion to subdue and eradicate the elements of misery—and to implant and nourish the elements of happiness. It fixes just and firm principles in the mind, and diffuses kind, pure, and generous emotions through the heart. It exerts an influence on body and soul, producing soundness and health. It secures from those dangers which surround our path. It wisely directs our plans for life, and blesses us in our secular enterprises: it hallows and endears the connections of life, in the bonds of the Spirit. It does not prevent affliction—but it converts it into a blessing—ministers consolation to the wounded spirit—imparts joy in tribulation, and produces in the issue righteousness and peace.

Early piety secures the blessings of religion through the course of life, and secures them in the largest measure. If the choice of religion is sincerely and decidedly made in advanced life, still the habits which have been long indulged, insensibly and strongly draw the heart away from what is pure and spiritual. The pursuit of spiritual objects, which in earlier days would have been comparatively easy, is now tried amid continued agitation and conflict. The worldly habits of the young have not yet acquired such strength as to present any formidable opposition, while with unclouded minds and affectionate choice, they devote themselves to the Redeemer: waiting on him, they renew their strength, "they mount up with wings like eagles, they run and are not weary, they walk and faint not." Those who early become pious experience a purer and larger joy, from the fact, that they are saved from those corrupt associations of thought, which so much distract the exercises of later converts.

Youth has been termed the season of hope, manhood of active exertion, and old age of retrospection. The earlier scenes of life are sketched most vividly in our memory, and the early instructions we received remain indelible. When decrepitude of mind and body advances, recent events leave no impression, and the aged man continues to ponder on the scenes of youth long since gone by. As the book of his life opens before his memory, there is continually presented to view the page of youth, inscribed in bright and legible characters.—Need we wonder, then, at the emphasis with which Scripture adverts to the "sins of our youth." Says Job, "Thou writest bitter things against me, thou causest me to possess the sins of my youth." Says David, "Remember not the sins of my youth, nor my transgressions." In Jeremiah, penitent Ephraim is represented as saying, "I was ashamed, yes, I was confounded, because I did bear the reproach of my youth." Dark and cheerless is the evening of that life which has been spent in devotion to the world, and in neglect of eternal things; but calm and serene is the evening of the Christian—when his sun which rose fair and clear in the morning of life, goes down in full-orbed brightness, only to rise again in purer heavens, and in cloudless and everlasting splendor.

### CHEROKEE INDIANS.

At a baptism in December last, as we learn by a letter from the Rev. Evan Jones, an unusual congregation was assembled to witness the ordinance. Two United States Commissioners were present, one of whom, the Rev. E.



Posey, preached and assisted at the river side. They were much pleased, as were also professors of religion of other denominations, at the sight of so many Cherokee Indians, heretofore called savages, joining with religious devotion in the worship of our Lord and Saviour. They had, from favourable reports, expected to witness a considerable alteration for the better, but nothing in comparison of the enlightened zeal which they there saw. Mr. Jones expected again to baptize on the next Lord's-day.—The candidate was a young man of much promise. An awakening was apparent at the station; for at a meeting to relate the dealings of the Lord with two candidates, seven new enquirers had come forward, who desired to place themselves under Missionary care and teaching.—*Christian Watchman.*

#### AMERICAN MISSION TO THE HEATHEN.

The following concise view of the missions to the heathen supported by American Baptists, Methodistists, &c., is from the Missionary Herald, for this month.

#### AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

The missions established by the American Baptist Board of Foreign Missions are in *Burmah, Western Africa, and among the North American Indians.*

##### BURMAH.

Stations at Maulmying, on the Martaban river, 25 miles from its mouth, and at Tavoy, a city of 9000 inhabitants on the Tavoy river, 35 miles from its mouth.

*Maulmying.*—Rev. Adoniram Judson and Rev. Jonathan Wade, missionaries; 4 native assistants.

*Tavoy.*—Rev. G. D. Boardman, missionary. Dr. Price died at Tavoy, February 1838, and no missionary has resided at that station since. The station at Amherst has been transferred to Maulmying. Mr. Cephas Bennett, a printer, is on his way to join the mission.

A blessing has attended the labours of the missionaries, and 30 natives have been received to the church at Maulmying, and two or three at Tavoy. One native has been ordained as an evangelist. There was much inquiry, and the Gospel is heard and the Scriptures read by several hundreds. There are 16 pupils in the female boarding school, and 9 in the boys'. The government favors the schools and tolerates Christianity. A printing press has been sent to the mission, and portions of Scripture, Tracts, and school books, have been prepared for the press; and appropriations have been made by the American Bible and Tract Societies to aid in printing them. Nearly all the males in Burmah can read.

##### WESTERN AFRICA.

*Monrovia.*—The mission is designed for the colonists, at Liberia. Rev. Lot Carey, the missionary, died last summer. The school taught by John Rovey, was suspended. The church is large and in a good state. Two ordained preachers are connected with it.

##### NORTH AMERICAN INDIANS.

*Carey.*—Among the Iowatowas, on the east side of Lake Michigan. Rev. Isaac McCoy, missionary; Joseph Watkins, Robert Simmerwell, and Joseph Bey, assistants. School contains about 70 pupils. Four labourers at the station have become hopelessly pious during the year.

*Thomas.*—Among the Ojibwas, east of Lake Michigan. Leonard Slater, Jonathan Meeker, Susan Thompson, Miss Richardson, assistant missionaries. The boarding school contains about 25 scholars. There is also a day school taught.

*Valley Town.*—Among the Cherokees, in the western extremity of North Carolina. Rev. Evan Jones, missionary. The boarding school contains 20 pupils. There has been special attention to preaching during the year, and a number have been baptized.

*Natchez.*—Sixteen miles from the preceding. Rev. Mr. Morrison, missionary. The school contains 30 children.

*Hickory Log-Town.*—Also among the Cherokees. Rev. Duman O'Brian had removed from Tinsawatta to this place. He has gathered a small church. The school is expected to contain 30 pupils.

*Sault de St. Marie.*—Designed for the Chippewas. Rev. Abel Bingham, missionary. The school contains about 40 pupils. Preaching appears to be attended with some success.

The station among the Creeks has been relinquished.

##### CHOCTAW ACADEMY.

At Great Crossing, Scott county, Ky. considered under the patronage of the Baptist denomination. Rev. Thomas Henderson, Principal. Number of students from various Indian tribes, 98, supported from the annuities paid to their respective tribes by the United States' government. During the last year 26 became hopelessly pious, and 14 joined the Baptist church.

The receipts of the Society during the year ending April 1839, were \$16,061 90; and the expenditures, \$13,764 84.

#### METHODIST EPISCOPAL SOCIETY.

The missions of this Society are among the North American Indians within the limits of the U. States and Upper Canada.—The stations are among the Choctaws, Creeks, and Cherokees, in the south western part of the United States, the Wyandots, in Ohio, the Potawatomes in Illinois, and the Mississaugas, Delawares, and Chippewas, in Upper Canada.—At some of these stations there are teachers and schools. Large numbers of adults have been received into society, especially among the Choctaws, Cherokees, and the Indians in Canada. The Gospels of Mark and Luke, have been translated by the missionaries of this Society into the Mohawk and Mississauga languages, and printed partly at the expense of the American Bible Society.

##### UNITED BRETHREN.

Those missions only will be mentioned which are on the continent of North America. They are in Labrador, and among the Indians in Upper Canada, and the Cherokees.

##### LABRADOR.

*Mission begun 1770.*  
*Nain.*—Brethren Mueller, Morhardt, Henn, Hertsberg, and Menzel. Brother Morhardt has completed the translation of the Psalms into the Esquimaux language. Congregation last year 231, communicants 90.

*Hopedale.*—Brethren Meiner, Stock, Koerner, Fritsche, and Lundberg. Congregation last year 182, communicants 64.  
*Okkak.*—Brethren Stuerman, Knoch, Kunath, Knas, Beck, and Giltch. Congregation much increased, comprising 337. Communicants 110, who sustain a good character.

A new station has been established at Kangerluksoak.

##### INDIANS IN UPPER CANADA.

*Mission begun in 1734.*  
*New Fairfield.*—Brethren Luckenback and Haman. A new meeting-house has been dedicated, of a size to accommodate 300 persons. The character of the Indians is improving. The congregation last year amounted to 184, and the communicants 36.

##### CHEROKEES.

*Springplace.*—Brother Byhan.  
*Ochokeley.*—Brother Eder.  
No particulars are known respecting the congregations or schools at this place.

#### EPISCOPAL MISSIONARY SOCIETY.

*Green Bay.*—This mission, designed, in part, for the Oneida Indians settled on Fox river, has been recently resumed. Rev. Mr. Cadell, missionary.

The Rev. J. J. Robertson, who was mentioned last year as having been sent by this society on an agency to Greece, is expected soon to visit that country again, with a view to a permanent residence there.

The *Cumberland Presbyterians* have a missionary station at Charity Hall, among the Chickasaws. Rev. Robert Bell, missionary. School contains 20 or 25 scholars.

The *Ladies in the city of New York* support the Rev. Jonas King in Greece, where he arrived in July, 1828. His object is to promote education and communicate religious instruction by the establishment of schools, and the distribution of the Scriptures and other books and Tracts. He has been favorably received by the government and people, and his prospects for doing good are promising.

The *Ladies Greek Association of New Haven, Conn.* support the Rev. Josiah Brewer, with Mrs. Brewer, and Miss Mary Reynolds, who embarked in December for Greece. Their object is to promote the education especially of Greek females.

The *Board of Missions of the Presbyterian Church* has one missionary in South America, and one missionary and one assistant on an exploring tour with reference to the establishment of a mission about the head waters of the Mississippi.

#### AMERICAN COLONIZATION SOCIETY.

Located at Washington City, 1817. Its object is to colonize in Africa or some other suitable place, with their own consent, the free people of colour residing in the United States. In 1823 the number of colonists was 140; it now exceeds 1500, and accessions are made annually. There are three or four colored preachers at the colony; all the children have access to the schools, and more than 100 have been sent in from the neighbouring tribes. The colony has a regular government under the colonial agent, and adequate military force; agriculture and commerce are highly prosperous; the slave trade has been checked in the vicinity. More than 2000 slaves are now offered to the Society by their owners. The receipts of the Society for 1823, were \$13,969 29; expenditures, \$17,077 12.

The number of free colored people in the United States is 233,592; number of slaves 1,543,688.

From the Spirit of the Pilgrim.

#### THE DECLINE, REVIVAL, AND PRESENT STATE OF EVANGELICAL RELIGION IN GERMANY.\*

The attention of the Christian public has, of late, been called particularly and repeatedly to the great and interesting changes, which religion and religious sentiments have undergone, within from about sixty to eighty years, in that part of Europe of which I am at this time to speak. We have had the appalling sight of a Christian country deluged with infidelity, and all its concomitants of licentiousness and vice. We have witnessed a few noble spirits, a few names written, as we trust, in heaven, engaged in a contest long and fierce, against a host of enemies—enemies as powerful and malicious, as subtle, decided and persevering as have ever been arrayed against the cause of truth. We have heard the shout of victory raised by the enemy, echoing from one end of the land to the other, proclaiming the supposed extermination of the true religion of Christ. We have seen the believers in Jesus, as a body, overwhelmed, and prostrated with their faces to the dust, bearing their iniquity and the iniquity of their fathers, and drinking at the hand of the Lord the cup of his fury, to the very dregs. We have heard their haughty enemies say, 'Bow down, that we may go over;' and they laid their bodies as the ground and as the street to them that went over. 'Raise it, raise it,' was the universal shout of the adversaries in that gloomy time, when God drew back his hand, and hid his face from his people; when he made them to pass through the furnace of fire, 'to purge away their dross, and to take away their tin.'—But withal, we have seen the wrath of man to praise God, and the remainder thereof restrained. Zion is awaking again, shaking herself from the dust, and putting on her strength, meets in open contest, and with brightening hopes of victory, her profane enemy, who had so proudly and so long 'defied the armies of the living God.'

It is proposed to divide the subject into three parts. First—*The declining state of religion in Germany during the latter half of the last century.* Secondly—*Its revival and growth, from about 1804 to 1824.* And thirdly—*Its present state.*

1. The declining state of religion in Germany.

If we go back into the first half of the eighteenth century, and examine the state of the Protestant churches in Germany, and the spirit of the religious publications of the day, we shall find much sound and deep practical piety in the community, and a very animating spirit of devotedness, connected with purity of doctrine, in the religious works then published. The writings of Arndt, Spener, Franke, Tersteegen, Gerhard, and many others, were admirably calculated to excite and cherish true and undefiled religion in the churches. They exhibited divine truth with a simplicity, faithfulness and power, worthy of the apostolic age. But in the second half of the century, the religious publications underwent generally a rapid and lamentable change. A most surprising barrenness characterizes most of the better works published from 1760 and downward. The more they increased in number, and rose in character, as compositions, the less they seemed to contain to lead the sinner to Christ, or to animate and benefit the believer. Sermons, hymn-books, prayer-books, and other works for public and private use, as clear as water, and as precise as any proposition in geometry, as cold also as the one, and as unproductive of religious feeling as the other, were daily pouring in upon the public, to supplant those precious guides to heaven which had so long been instrumental in building up the Church of Christ. Particularly striking is the unequalled *deceitfulness* of many of these publications. In various instances, it was not only difficult, but absolutely impossible fairly to un-

\* The writer of the following article, as will be inferred from the statements and mode of expression, is a German. The account which he gives will be new and interesting to our readers, and it is presumed, may be relied on as correct.

mask the author, and to convict him of unchristian sentiments, so well he knew how to hide himself under a show of piety and orthodoxy. And yet, the certain effect of these books was to divert a man, before he was aware of it, of all belief in the Bible as a revelation from God, and in Christ as a divine person, and the Redeemer of lost men.

Whoever is acquainted with the state of Germany at that time, will easily account for these facts. The theological skepticism of Semler and his companions had captivated the greater part of the ministry. Doubts or secret unbelief as to a positive divine revelation, possessed their hearts, controlled their reason, and guided their pens. The skepticism of some of the English philosophers and rationalists, and the infidelity of the French philosophers, could not remain without effect. They had read Shaftsbury, Tindal, Morgan, Chubb and Hume; Whitby, Taylor, and Clarke; Voltaire, the Encyclopedists, and the author of the System of Nature (System de la Nature.) And if the German philosophy counteracted, in any measure, the influence of these men, and saved the ministry from universal skepticism and atheism, it stripped the weaker, i. e. the greater part, of what belief they yet had in any of the strictly revealed truths. To the courts of Germany, it is well known, an example of infidelity was set, by Joseph II., the Roman emperor, and Frederick I., king of Prussia—men, whose influence was the more powerful, as they united some excellences of character, as men and as monarchs, with an utter neglect, if not contempt of religion. Through the lower and middle classes of society, especially about the Rhine, irreligion and vice were effectually spread by the French emigrants at the close of the century. Nor were injurious examples wanting among some men of learning and reputed piety. Gellert, the father of modern German poetry, once tried himself in novel-writing, and composed a number of very tedious plays for the moral improvement of the German stage. He wanted "to make the devil pious," as Luther says, but did not succeed. We will charitably suppose that he did not know what he was doing.

The consequences of all this might easily have been predicted. Through the influence of unrestrained depravity, the morals of society rapidly declined. The religious state of the communities grew worse from year to year; and the preaching heard from most of the orthodox pulpits was far enough from being able to counteract the spirit of the times. Gospel truth was indeed, proclaimed by many as yet; but not constantly, not the whole, not in its fullness, not with close and fearless application. Christian morals, the favorite subject, was preached by some of the best men to a disproportionate and sometimes an almost disgusting degree. Take, for instance, Zollikofer, the great Coryphaeus of pulpit eloquence among the reformed churches in Germany. In all his published sermons, I have not seen one on any of the distinguishing doctrines of the Gospel. In 1783, he published two volumes of sermons "On the Dignity of Man," when there was much more reason to publish as many "On the Depravity of Man." This dignity, according to the first sermon, consists in reason, liberty, activity, growth of perfection, immortality, his relation to God, &c. This relation is the image of God which man possesses. (Not a word about his having lost it.) This image of God is the ground of man's relation to Christ, as his friend, brother, relative, as making man a member of Christ's body, of one mind with him, &c. I will give a few more of the subject of his sermons, in the first volume of that work. The first was "On the Dignity of Man, and wherein it consisted." II. "What is opposed to that Dignity." III. "How does the Christian Religion restore the dignity of Man?" This seems to imply that his dignity was lost; but no: for it restores it. 1. By throwing light upon our relation to God; 2. It teaches us what an interest God takes in the welfare of man, what he did for him, and what he still does. Here the coming of Christ is just touched upon, in three or four lines, whilst the dealings of God with the patriarchs, the people of Israel, &c., is largely exhibited. 3. It throws light upon the providence and government of God. 4. It makes the dignity of man conspicuous in the person of Christ, and in his conduct and destiny, as the head and restorer of our race. 5. It teaches the great doctrines of immortality and eternal life. This is the manner in which the Christian religion restores the dignity of man. Can a more 'uncertain sound' be given? Then follow sermons on the following subjects: On the value of life; of health; of riches; of honor; of the pleasures of sense; of spiritual enjoyment; of devotion; of sensibility; of virtue, &c. In the confession of faith, proposed to a young prince at his confirmation, not one of those doctrines is mentioned, which distinguish the Christian religion from Rationalism, Unitarianism, or any other Monotheism.

Much better is Francis V. Reinhardt, one of the best preachers Germany ever had. He entered upon his theological career as an acute thinker, and a skeptical inquirer; but came out a believing, pious theologian and Christian. He touches frequently upon the doctrines of the Gospel, even at the earlier period of his life; and whenever he does so, he is unequivocally orthodox. But he never gave these doctrines that prominence which they deserve, until perhaps from the year 1810, when his mind became fully satisfied with regard to them. He was, however, too much of a moralist. His sermons are exceedingly interesting and improving to the Christian; and if he had lived in the millennium, when the devil will be bound, and cast into the bottomless pit, and shut up to deceive the nations no more, his preaching would have been well adapted to his audience, and to the state of things. But when it was emphatically the hour of the enemy, and the power of darkness; when the very gates of hell seemed to be open, to let loose upon half Europe all which was subtle,

malicious and ruinous; then was a clearer sound needed, to rouse the slumbering or disheartened disciples of Christ, and to rally them around the standard of the cross. I might proceed to characterize Spalding, and some other preachers of that age, but my limits will not permit. They all labor, in a greater or less degree, under the same difficulty. Their sermons are little more than moral essays, addressed to men as though they were almost, if not altogether in a safe condition. The character of an unconverted audience, and the peculiar and important office of the law in the conversion of the sinner, were not understood.

Thus, whilst religion had but a few and those, timid defenders, Rationalism, as may be supposed, had bold and daring advocates in abundance. The higher literary characters promulgated the new doctrines as professors and authors; while men of less weight and learning inculcated them in the pulpit, each in his own way, mixed up with as much orthodoxy, or clothed in as orthodox a phraseology, as the supposed prejudice of his congregation would require. In many places, persons of this description occupied the whole ground; whilst in others, they had the dissatisfaction of seeing the progress of their pretended reformation checked, by the orthodox preaching of some superstitious mystics, as they termed them.—By the governments, Rationalism was rather fostered than opposed, and the universities soon came out boldly on its side. Periodicals either took no notice of religion, or were decidedly opposed to it, and especially to every appearance of a revival, which they deemed the height of folly and fanaticism. The reading part of the community were diverted from the subject of religion by the impulse which every science and art was receiving at that time, and especially by those sweeping revolutions in the departments of metaphysics and philosophy. And whosoever felt a desire after something better than mere speculation, usually took up with that sentimental religion (if it deserves the name) of which De Wette was the advocate—a sickly, sterile, undefinable abortive of metaphysics, unproductive of any thing good or holy in life or emotion, but doubtless the only refuge of those who find no rest in philosophy, and seek none in revelation.

Religion, then, in the proper sense of the word, soon became almost entirely unknown. The Bible was neglected in families. To young persons of education or polished manners, it would have been a disgrace so much as to own one. Public worship was deserted; the Sabbath was profaned by every kind of business, the opening of theatres, ball-rooms, &c.; and vice and licentiousness increased to a most alarming degree.

To be Continued.

##### For the Christian Secretary.

Some objections urged against the Bible, examined: and a few proofs of the authenticity of Christianity advanced.

A few remarks will first be made respecting the Old Testament, as some persons, who admit the divine inspiration of the New, reject that of the Old.

Our Saviour says, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." He frequently quotes from the Old Testament—refers his hearers to the prophecies respecting himself in the Psalms and Isaiah, to identify his person, and in proof of his divine mission—speaks of the much challenged story of Jonah as a fact, and compares it to his own three days interment—of Sheba's visit to the court of Solomon, &c. His disciples do the same. Jude speaks of the destruction of Sodom and Gomorrah. Peter, of the deluge, and of Noah's preparing the ark. St. Matthew speaks of Moses and Elias on the mount of transfiguration. Balaam and Balak are mentioned in the Revelations, and Peter speaks of the dumb ass using a human voice, to rebuke the madness of the prophet. The eleventh of Hebrews contains a list of Old Testament Saints, who died in the faith. It is unnecessary to multiply examples of this kind. The Old and New Testament are more closely interwoven than any reader would suppose, who had not examined them with a view to this object. Our Saviour certainly admits the divine inspiration of the Old Testament, and that of the most unquestionable kind; prophecy of future events.

It has been objected, that passages have been quoted by persons said to be inspired, which cannot be found in the Bible; for example, Paul says that *James and James* visited Moses. These persons are supposed to be the Egyptian magicians, who followed Pharaoh, and perished in the Red Sea. Paul might have received the story by tradition; he certainly does not say he found it in the Jewish Scriptures, which were extant in his day. It might have been once recorded in the book of Jasher, which has perished.\*

The great antiquity of the books which compose the Old Testament has never been called in question. Many traditions and practices of other nations of remote periods, have evidently been taken from the Pentateuch. Zoroastres composed a book in the reign of Darius, about the year 490 before Christ, which is still extant among the magicians in Persia and India, and was evidently made from the Jewish Scriptures. Prideaux observes that the Greek and Latin authors affirm that there were several Zoroastres; but the oriental writers, (who must know best,) that there was but one, and this was he who lived when Darius Hystaspes was king of Persia. The Jewish Scriptures were well known in the time of Ptolemy Philadelphus, as he caused a translation of them to be made in Greek, by 72 learned men of the Hebrew nation, about 280 years before the Christian era. This is called the Septuagint version. Since the Christian era there have been five others in the Greek lan-

\* A learned commentator supposes this to be a common book of records kept by the Jewish nation. † Dean Prideaux. Several oriental writers. T. Hyde de Religione veterum Persarum, cap. 24.

guage—one in Latin called the Vulgate, one in Syriac, one in Chaldaic, one in Arabic, and one in Ethiopic. The Latin and the Ethiopian were made from the Septuagint.

A few brief remarks will now be made respecting some of the facts recorded in this book. In the Bible, we have the account of the first introduction of sin into our world, and the proof that it was introduced by the individual mentioned in Scripture, is co-extensive with the human family. No professional skill in any climate, in any nation, or in any period of time, has ever been able to remove the primal curse from the party who was first in the transgressions. Our globe still exhibits proof of the deluge. Layers of shells have been found on the summit of its mountains, and in places far distant from the sea. Its internal structure also exhibits many corroborating phenomena. A belief of a general deluge also prevailed among the nations of remote antiquity. Sacrifices were universally prevalent in the earliest period of time, of which we have any knowledge, and no rational account can be given of this fact, without supposing them to be derived from the institutions of Moses.

The fabulous account of Saturn and his three sons, bears so great a resemblance to the whole story of the preservation of Noah, and his family in the ark, that no candid person can doubt but that it was in some way derived from the Mosaic account of those facts. The Africans called the father, or god, (as he was afterwards worshipped) of their nation Ammon, or Hammon. The similarity of this name, to that of Ham, second son of Noah, is so great, that it is generally admitted, he was the person who settled Africa after the deluge. The curse pronounced upon Canaan, son of Ham, that he should be a servant of servants, accounts for the complexion, and degraded condition of the Africans, and they have never been satisfactorily accounted for, in any other way. It is well known, that the Assyrians, Medes, and Lydians were people of very remote antiquity, and no candid person can think it irrational to conclude, that they had Ashur, Madai, and Lud, the three grand-sons of Noah mentioned by Moses, for their respective founders. Indeed Ashur, and Assyria are the same word, and mean happy. Moses it is said, "was learned in all the wisdom of the Egyptians;" and during his residence in the court of Pharaoh, doubtless informed himself of every thing of an historical nature preserved in that nation, then the most learned of the world. In addition to this, he might have received the whole account of the creation &c. from persons who had conversed with Isaac. Isaac might have received the account from Shem, and he from Methuselah, who lived many years contemporary with Adam.

The two miracles respecting the Sun, one recorded in Joshua x. 12, the other in Isaiah xxxviii. 8, have been denied by those unbelievers, who wish to bring divine things to the test of human science. This is indeed setting bounds to Omnipotence "and making him altogether such an one as ourselves." Herodotus in his Euterpe, says, that the Egyptian priests related to him two miracles respecting the Sun's deviation from his usual course. Herodotus was in Egypt about 250 years after the last of these miracles took place. Objections have been made to the chronology of the Old Testament, as not giving sufficient duration to the world. If any are disposed to set aside the chronology of the Jewish Scriptures, it is not a little surprising that they did not take the other side of the question. Instead of the greatness they would ascribe to the world, it was evidently in its infancy but a few centuries before the Christian era. We have no account that can be depended upon, that even letters were invented till about 1500 years before the coming of our Saviour. Cadmus, it is supposed, then brought sixteen into Greece from Syria, and eight were added afterwards. The Egyptians date the invention of letters 300 years earlier, and ascribe it to their god Mercury, but little can be known respecting it. Were it not for the Jewish Scriptures, gross darkness would envelope the history of all the nations of the earth, till within a few centuries of the Christian era. What knowledge we have of a historical kind, anterior to that period, (independently of this source,) is like a few rays of light shooting across a dark cloud, and instantly disappearing among impenetrable gloom.

Unless the divine inspiration of the Old Testament is admitted, no reason can be given why the Jews entertained such just conceptions of God, his unity, providence, omnipresence, &c. when all the other nations of the earth, and those who far surpassed them in every species of human science, were sunk in the abyss of polytheism. Take for example Solomon's prayer at the dedication of the temple. "But will God indeed dwell on the earth? Behold the heaven, and heaven of heavens cannot contain thee." Throughout the prayer, the providence, power, omnipresence and omnipotence of God are recognised. Compare this with the polytheism of the Greeks at this period, and the ideas entertained of their supreme god Jupiter, as being under the dominion of fate, and circumvented by the inferior gods and goddesses.

The books called the Apocrypha were never received into the sacred canon, by the primitive church, nor do zealous Romanists date their reception into their church earlier than 400 years after Christ, and then by the African church alone. They are found attached to the Septuagint, but not to the Hebrew Bible. They were probably written by Greek Jews. With respect to the book called the Wisdom of Solomon, it was evidently written after the Babylonish captivity. None of the books profess to be prophetic, and most of them are considered absurd, and contemptible compositions, both by Jews and protestant Christians.

\* Vide Le dictionnaire du Bible de Calmet a la mot Sagesse.

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The objections usually urged against the New Testament shall next be examined.

First objection. How can it be known, that those books which are now distinguished by the name of the New Testament, were written by the persons whose names they bear, as they were selected from others of a similar character, and received into the sacred canon at different times, by men who were not inspired?

The four Gospels, Acts, thirteen Epistles of Paul, First of Peter, and First of John, were early received into the sacred canon; and Eusebius could not learn from any source that their genuineness had ever been disputed, there was such plenary evidence in their favor. The remaining books were added afterwards. There is no evidence that any spurious compositions in imitation of the books of the New Testament, existed in the first century of the Christian era; as Barnabas, Clement of Rome, Hermas, Ignatius, and Polycarp, whose writings reach from about the year of our Lord 70 to the year 148, have made no quotations from them, although they quote from every one of our historical scriptures. "These spurious writings do not appear in any catalogue of the primitive Christians, and were not admitted into their volume. They were not noticed by their adversaries, or cited by different parties, as authority in the controversies." The precise time when the books of the New Testament were collected into one volume, can not now be ascertained; but it has been satisfactorily proved, that the greatest part of the books of the New Testament, were received as a rule of faith and practice, and read in every society of Christians throughout the world as early as the middle of the second century. Thus much can be said, there is a rational probability that they might have been collected by persons who knew the apostles; at any rate no near their time that they possessed every advantage of knowing the true authors, and were no more liable to be mistaken, than persons in Elizabeth's reign, respecting the authors of those works which have been ascribed to Roger Bacon and Chaucer. Mosheim thinks there is nothing improbable in the conjecture that most of them were collected by St. John, who lived to a very advanced age.

St. John must have early appreciated the importance of so doing. Heretical sects had already sprung up in the Christian church. Nicolaitans, Corinthians, and Ebionites; under the general name of Gnostics, which afterwards became so numerous in the reign of Adrian. See 1 John xi. 18. 1 Tim. vi. 20. Coll. xi. 8. In addition to his own knowledge of these heresies, his divine Master had forewarned him that the church was to experience perilous times, that false Christs, and false prophets were to arise. St. John also knew that Christianity was an object of intense hatred, both to the Jews, and the heathen. To the first, because their long cherished hopes of a temporal prince and deliverer were at once laid prostrate, by the owning of One whose kingdom was not of this world. To the heathen, because it at once laid a yoke on the neck of their long indulged, and beloved sins. All these things taken into consideration, and allowing St. John to be a man of common judgment, and to reason as one naturally would in his situation; the immense importance of getting at least one copy of the Scriptures together, to preserve them from the fraudulent interpolations of the heretical sects, and utter destruction by the Jews and heathen, must be apparent. If probable conjecture may be pursued a little farther, may it not be presumed, as the labour of copying by hand was very great, and as Christianity rapidly gained ground, and the demand for the books of the New Testament of course increased, that they might have been separated, and sent to different churches, and collected together again into one volume, after the spurious writings appeared, at the close of the second, or beginning of the third century.

† Doddridge, Lardner, Paley and Mosheim.  
† Dr. Gill.

(To be continued.)

For the Christian Secretary.  
Saybrook (Deep River) Feb. 6th, 1830.  
MR. EDITOR,  
Having an opportunity I cordially embrace it, to send you a few lines concerning the Conference of Churches which was held with us during the present week. We were rejoiced in meeting many of our brethren as messengers of the Churches; but more particularly were our hearts gladdened by the presence of the Great Head of the Church.

The exercises of the meeting were especially interesting, solemn, and impressive. The exercises of the first day were commenced with an appropriate discourse delivered by Brother Cookson, which produced a very happy effect. The appointment of a Deacon was the means of collecting a very crowded assembly on the first day, and at the appointed hour. It was also blessed of God in producing a deep impression upon the audience generally, and in preparing the minds of the delegates to enter upon the important business for which they convened. We hope that much good was done in the name of Jesus Christ.

In the evening succeeding the conference, a meeting was held, (composed principally of professors of religion who convened upon a few moments notice,) and God was in the place of a truth. About 40 exhortations were heard, and these were interspersed with prayers, confessions, and singing.

Last evening (Friday) Bro. Bentley attended with us, and at the close of the meeting 4 persons came forward and knelt down to be prayed for. Three of these were new cases. A solemnity appears to be produced on the minds of the people generally. May it prove but a few drops before a copious shower.

Brethren pray for us.  
R. JENNINGS,  
Pastor of 1st Bap. Ch. in Saybrook.

## CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 13, 1830.

### REVIVAL AT WILLIMANTIC.

Within a few weeks past, it has been gratifying to us to record several notices of revivals of religion; it gives us pleasure to lay before our readers one other, and although the number of converts is not so great as in some places, they are sufficiently numerous to cause rejoicing to all who are the children of God. Some time in the course of the last summer, it pleased the Lord to hear the prayer of his people in W.; to call up the energies of his saints, and the attention of sinners to the salvation of their souls. About 20 have been added to the Baptist Church in Willimantic, under the pastoral care of Rev. Chester Tilden, besides a number who have united themselves to other churches.

### A LYCEUM.

A Literary Society was organized in this city on the fifth day of January last, and called "The Hartford Lyceum." The Constitution was adopted on the evening of the 11th, and the following officers chosen.

Rev. GUSTAVUS F. DAVIS, President.

Mr. JESSE OLNEY, Vice-President.

C. J. GILBERT, Secretary.

A few evenings subsequently another Society was organized, and assumed the same name. In consequence of this, the Society first formed concluded to change their name, and be called The Ciceronean Lyceum.

The Ciceronean Lyceum, for the time, has increased very rapidly in number and in interest. We anticipate much mental and scientific improvement from the establishment of this and similar institutions. It gives us great pleasure to see them multiplying in our land.

The meetings of the Ciceronean Lyceum are held weekly in the Vestry of the Baptist Meeting-House.

The next meeting will be on Monday evening next, at half past 6 o'clock. Question for debate—"Are labour-saving machines beneficial to this country?"

An Exposition of the principles of the Roman Catholic Religion, with remarks on its influence in the United States. By Philotheus. Hartford: Printed for the Author. pp. 24.

The above pamphlet contains some of the leading doctrines of the Roman Catholics, and may be found useful to such as are ignorant of them. We do not wish to condemn any religious denomination, without a knowledge of the principles by which it is ostensibly governed. One prominent trait which characterises the Roman Catholic system, we think stamps it as erroneous—we mean that which denies the use of the Bible, without note or comment, to the common class of people; and such as do possess this invaluable book, are not to understand it for themselves, but are bound implicitly to understand it as their Priest or Ecclesiastical directs.

As a preventive of those errors which are embraced by these religionists, we agree entirely with the author (which opinion we some weeks since expressed) "that our nation has no preservative against popery, except the knowledge of the Holy Scriptures."

The author calls upon Christians to foster those institutions, which will disseminate a knowledge of the Scriptures, as Sabbath Schools, &c. and closes with the following:—

"I close with one reflection. How important that pure and undefiled religion should flourish in our schools, and colleges. A vast multitude of youth is here training up, to become either the efficient friends, or the determined enemies of Christ. With what inexpressible longings ought the church to look upon these institutions! How fervently ought she to pour forth her prayer in their behalf, that the Lord would visit them by his grace, and make ready a people prepared for his service! 'Lift up your eyes and look on the fields, for they are white already to harvest: Pray ye therefore, the Lord of the Harvest that he would send forth labourers into his vineyard.'"

### NOTICE.

The Connecticut Baptist Sabbath School Society have established a Depository in this city, at the Bookstore of P. Clark & Butler. A catalogue of the Books will be published in a few weeks. Sabbath Schools connected with this Society are requested to call at this Store, and purchase their books. They will be sold at the lowest prices.

GUSTAVUS F. DAVIS, Committee of AUGUSTUS BOLLES, C. B. S. S. ALBERT DAY, Hartford, Feb. 13, 1830.

### POLITICAL.

From the N. Y. Daily Advertiser.

Congress.—The National Intelligencer, says:—"Neither House of Congress sat on Saturday; and owing to the indisposition of one member of the bar, and the absence of others, no business was transacted in the Supreme Court. It was a day of general vacation."

The Senate of the United States.—The Baltimore Patriot informs us, that there are in the Senate, thirty-nine lawyers, two merchants, one physician, and five farmers and manufacturers; nine have been governors of different States, and fifteen have been judges.

Senator from Mississippi.—We understand that G. W. Adams has been appointed a senator in Congress, in the place of Mr. Reed, and that he has proceeded to Washington to take his seat.—Nat. Intell.

A memorial has been presented to the U. S. Senate, from the Society of Friends of Pennsylvania, New Jersey and Delaware, remonstrating against the adoption of any measures for removing the Southern Indians beyond the Mississippi, or against permitting the extension of jurisdiction by the Southern States over such Indians.

By a census taken by order of the government of the state of Alabama, it appears that the number of the Creek Indians within the limits of the state of Alabama, exceeds twenty thousand. They have,

and hold among them, five hundred and thirty-five slaves of African blood.

Peru.—A letter from a correspondent in Lima, dated September 13, received by the barge President at New Bedford from Peru, states that things were quiet in the country, but the state of affairs not flattering. News of the treaty of peace has not been received at that date.

Spain.—True in success or the ex, edition of Baradas does not seem to have discouraged those who are anxious to re-conquer the New World. The city of Cadiz has offered to the King to raise a corps of 1000 men, clothe them, arm them, and bear the expense of their transport to the coast of Mexico. It invites the other cities and provinces of the kingdom to follow its example.

Sovereign of Greece.—It appears certain that the Prince Leopold of Saxe-Coburg, will have the suffrages of the three Powers who signed the treaty of London, for the Royalty of Greece. Russia had nearly abandoned the choice to France, on account of her noble efforts in the cause of the independence of the Morea, and it is astonishing that the present French Ministry should have received the Duke of Wellington's candidature.—Jour. des Debats.

At a recent meeting of the governors of the London Dispensary for diseases of the ear, it appeared, that since the establishment of this charity in 1816, upwards of 8,440 patients afflicted with a deafness of the ear, have been admitted; 3,410 cured, and 2,370 relieved; including several cases of deaf and dumb.

At the late sitting of the Society for the encouragement of National Industry at Paris, a prize of 1,000 francs was awarded to a Mr. Coffin, of New York, for a machine to remove fur from skins, employed in making hats. By this machine, 4 workmen are able in four hours to do the work of 25 according to the old process.

A weekly newspaper is proposed in London, intended for circulation among the Wesleyan Methodists, entitled "The Christian Advocate, and weekly Record of Literature, Science, Agriculture, and public occurrences." It is not so much a religious newspaper, after the model of those in America, as a miscellaneous and political newspaper for religious people, and conducted on religious principles.

Contrivance for passing Rivers on foot.—M. Charles de Mayerly Hungann, long celebrated for many ingenious inventions, has brought to perfection an apparatus, by means of which, the most rapid rivers may be passed on foot. In the month of March, 1828, M. Mayerly, in the presence of a vast concourse of spectators, made an effort to cross the Danube, near the Legation of Pesth. Provided with boots of tin, the legs of which were furnished at the top with a sort of table, he traversed the river in a safe and easy direction, in perfect safety, taking a line of 1,000 yards in length. He amused the spectators with various feats during his singular promenade.—English Paper.

Earthquake at Bucharest.—The Augsburg Gazette gives the following details relative to the recent earthquake at Bucharest: "fifteen churches have suffered so much that no one dares venture to enter them, and 115 houses, including that of the English Consul, are so shattered that they are not habitable. Kimyina, on the road to Cronstadt, suffered more than Bucharest. The new church and a large house have been completely laid in ruins, and there is not a building in town that is not damaged more or less. This earthquake occurred on the 26th of November. It was also severely felt at Kischeneff, in Bessarabia, where it continued about three minutes. Almost all the buildings are damaged, chimneys thrown down, and the main walls of several houses shaken to the foundation. A similar shock was felt on the same day at Dubosary, at three in the afternoon, which lasted four minutes, and was accompanied by a subterranean noise. The doors flew open, the plaster fell from the ceilings, &c.

### LITTLE ROCK, (A. T.) Dec. 30.

#### The Choctaws and Osages.

We regret to learn that these Indians have commenced committing acts of hostility to each other, which we apprehend will result in serious consequences to both parties, unless promptly checked by the proper authorities of the Government.

A gentleman who arrived here last week from Cantonment Gibson, informs us that a short time before he left that post, a party of Choctaws attacked a hunting camp of Osages, on the Canadian river, and killed seven of their number. We also learn from the same source, that the Osages, some time since, stole a considerable number of horses from the Choctaws, and it is supposed that the late outrage on the part of the latter was intended as an offset or retaliation for the aggression committed on them by the former.

We are happy to learn, that our worthy brother Eld. C. F. Frey has received and accepted the unanimous call of the Baptist church in Mount Pleasant to become their Pastor.—New-York Mount Repository.

The Right Rev. Bishop Brownell, of Connecticut, Rev. Mr. Richmond, and Rev. Mr. Miller, arrived at Mobile on 23d Jan. in the steamboat Mount Vernon, 19½ hours from New Orleans.

Captain Rogers, of the brig Scion, arrived at Charleston, states that a Mexican privateer, an hermaphrodite brig, had been cruising off Havana, and that she had captured several Spanish vessels. Three or four Spanish men of war had been in pursuit of the privateer, and a frigate sailed from Havana on the 22d ult. supposed with the same object in view.

MAIL ROBBERIES TAKEN.—The Philadelphia Chronicle of yesterday afternoon has the following. Postscript.—We stop the press to announce that the three persons concerned in the robbery of the mail in the neighborhood of this city have been taken. One of them, James Porter, alias James Wray, was taken on the evening of the 6th inst. in Baltimore, about 9 o'clock, quietly walking, with a woman hanging on his arm. Most of the watches taken from the passengers, were pawned in the vicinity of this city, and have been or may be recovered.

We mentioned yesterday, in part of our impression, the receipt of information that the three men who, some weeks ago, robbed the Pottsville mail and the ten passengers, had been discovered and taken in Baltimore. Two of these, we learn, belonged to the party that since robbed the accommodation stage between Baltimore and Washington. One of these, Abraham Poiteet, after having been several days in jail, made a full confession respecting the robbery near this city, naming, as his accomplices, Wilson, who was there in jail with him, and one James Porter alias James Wray, who was yet at large. This statement in writing, was transmitted, at his request, to Mr. Reeside, the mail contractor, of this city, some days ago. It was deemed prudent to keep these circumstances secret, lest Porter should hear of them, and take himself off.—Yesterday's southern mail brought intelligence of his arrest.—Philadelphia Chronicle.

State Prison, at Auburn.—It appears from the annual report of the Inspectors of this prison, that the whole amount of the earnings of the convicts for the year ending 31st October, 1829, was \$39,933 45, and that the expenditures for the general support of the prison for the year ending at the same time, amounted to \$32,000. During the year 170 convicts have been received, 6 have died, 67 have been discharged by expiration of sentence, and 27 have been pardoned. The convicts in this prison on the 1st day of January, 1830, amounted to 639.

Western Steam Boats.—There are said to be three hundred and twenty steam boats in active operation upon our western waters. The united cost of these boats, is \$4,600,000. The march of improvement, in the Western States, is rapid beyond all former example. The tide of emigration is progressing with an onward pace. The forest is falling before the axeman. Agriculture and commerce are moving forward with rapidity, and the industry and enterprise of our citizens are fast accumulating a weight of influence in this union, that will soon be felt by the elder members of this confederacy.—Col. Adv.

Indian Example of Temperance.—A Temperance Society exists among the Indians at Cattaraugus, which embraces about 40 of the Indians, who obligate themselves to abstain entirely from the use of intoxicating liquors. Some months since, the Indians passed a law, forbidding any one to bring ardent spirits within the reservation. A white man, who resides near the reservation, and has taken land of the Indians to cultivate, about a week ago brought on a keg of whiskey, which he intended to perform his harvest. The Indians discovered it, and notwithstanding his remonstrances, poured the whiskey upon the ground before his eyes, and then delivered to him by keg, saying, that if he ever brought it there again filled with whiskey, the whiskey would not only be split, but the keg destroyed.—Missionary Herald.

Anecdote.—During the late cold weather, one of the gentlemen of Boston, who was engaged in visiting the poor, and supplying their wants, entered one of the cellars in Broad street, which was occupied by an Irish family. In one corner of the room there was an old straw bed, in which was a little boy, whom the mother was covering with some rags, on the top of which she placed an old door.—"Mother," said the boy, "how do poor folks make out this cold weather, who have no doors to lay on their bed?"

We do not know when we have ever heard of a more distressing occurrence than is related in letters just received from Nashville, in Tennessee.—Mr. Thomas A. Duncan, (brother of Gen. Joseph Duncan, the Representative in Congress from the State of Illinois,) left Nashville for New-Orleans early in December, with the intention to settle in the former place. Having made his arrangements there, he was returning to Nashville, but, being in ill health and somewhat delirious from fever, he was landed at Iberville, and was received with kindness at Mr. Robert Bell's, of that place, a connexion of his wife. On the 27th December, being left in charge of two men, they were overtaken by sleep, and, just before daylight, Mr. Duncan rose, got out of the house, and it is supposed waded into the river until the cold drove him from it; when, endeavoring to find Mr. Bell's house, (the houses being much alike) he mistook for it another, occupied as a store by a Frenchman. This person came to the door when Mr. D. knocked at it—closed the door on seeing him, went back and got a sword, and, on returning, stabbed him to the heart! Mr. D. was about 27 years of age, much beloved by his friends, and has left a wife and two children to lament his death.—Nat. Intell.

The new Presbyterian Church in Lowell, Lewis County, was destroyed by fire on Sunday evening the 3d ult. Some few articles of the church furniture were saved. The fire is supposed to have originated from the heat of a stove pipe in its passage through the ceiling.

In Liquor.—A fellow the other evening entered a distillery in Boston for the purpose of stealing, or getting drunk, it is not known which. Blundering about in the dark he fell into a cistern of warm water, where he remained all night, up to the chin in liquor, tantalized with the savory fumes of New-England, but unable to taste a drop. He was taken out in the morning pretty well coddled.—Boston Mercury.

The Sheriff of Washington County, Penn., Mr. Henderson, states, that since he has held that office 24 males have been committed to prison, and that intemperance was the cause, directly or indirectly, of the commitment of 21 of them.

Gloves and Mittens.—It is stated by a writer in the Albany Argus, that these articles are manufactured at Johnstown, Montgomery co. upon an extensive scale; that the net product of the sales, for the last six years, averaged \$130,000 annually, and that employment is given, in dressing the skins and making the gloves and mittens, to upwards of one thousand hands.

Winter has commenced with us in good earnest. The thermometer on Sunday morning stood 18 degrees below zero, and at noon it stood 1 degree below; at night a snow storm commenced, and continued until our paper went to press with unabated fury. The harbor is frozen over at the forts; so exceedingly cold weather has not been experienced for many winters.—Portland Ad.

The Weather was colder on Saturday and Sunday, than it has been at any time this year. The thermometer yesterday morning at six o'clock, at the corner of Market and Columbia streets, was at 15 degrees below zero.

As amends for the cold, however, we have excellent sleighing.

Sleighs now go from this city to Poughkeepsie, on the ice.—The stages ply regularly between this and Hudson.—Atl. Lat. Adv. Feb. 8.

Hot Springs in Arkansas.—A number of these having a more intense heat than any known, except those in Iceland, are said to have been discovered about five miles from the river Wachata.

BRUNSWICK, Me. Feb. 3. LONGEVITY.—Mrs. Deborah Weston, wife of the late Mr. Jacob Weston of this town, arrived at the remarkable age of 100 years the 23d of last month. Her name before marriage was Simmons, and her place of nativity Duxbury, Mass. She enjoys comfortable health, has lived in Brunswick 45 years.

The last catalogue of Princeton Theological Seminary printed in 1830, exhibits as the total number of students, 121.

The students of the Albany Academy have formed a Temperance Society.

MALANCHOLY.—Mr. Alanson Darry, proprietor of the Highland Iron Work, Willsboro', N. Y. was killed on Wednesday last. He was engaged in cutting the ice from the water wheel of his forge, and had hoisted the gate, by which several of the buckets were filled with water, but without starting the wheel. He then shut down the gate and recommenced cutting the ice, when the wheel suddenly starting by the force of the water in the buckets, crushed him to death in a most shocking manner.

From the Poultney (Vt.) Spectator.

Most Melancholy.—We have to record one of the most distressing occurrences with which this town has been visited for many years. On Sunday night, (31st ult.) Miss Caroline Morse, of this town, was suffocated by the use of a kettle of coals in her bed-room. Miss Morse was sleeping with a younger sister, who well nigh shared the same fate.

We cannot close this article without a word of caution to our readers.—The use of coals to warm rooms, especially for sleeping, is always dangerous, and frequently fatal, as in this case, to life, and should be wholly dispensed with. It is better even to suffer with the cold, than perish by suffocation.

The Philadelphia United States Gazette states that Mrs. Gally, residing in Third-street, below German, had occasion to leave her house a short

time, on Tuesday evening; she returned in a few minutes, and discovered that her child, about two years old, had approached the hearth, and its clothes had taken fire and were nearly burnt off. The poor child was so dreadfully injured that it expired almost immediately. This is the second accident of the kind that has happened in that neighborhood within a year.

On Thursday last, Joseph, the only son of John Fitton, of the borough of Wilmington, Del., aged about 18 years, was skating on the Brandywine with a companion, when they both fell into an air hole; the latter succeeded in getting out, but Joseph immediately sunk, and his body was not found for upwards of an hour; all attempts to resuscitate him proved unavailing.

A terrible occurrence happened near Pottsville, Pa. a few days ago. A panther, rendered frantic by the snow and cold, sprang upon a woman who was passing alone in the road and killed her.

CANADAGUA, Feb. 3. Fire. On Saturday morning last, about two o'clock, the large whiskey distillery of R. Carter & Co. situated in the west part of this town, was burnt to the ground, including nearly all the apparatus for manufacturing on an extensive scale, together with 40 bls. of whiskey, and about 200 bushels of rye and corn. The flames had made such progress when discovered, as to defy all attempts to extinguish them. Three persons were asleep in the distillery, who were awakened in time to escape, but with the loss of their clothing.—The works had recently been put in complete repair, at a considerable expense. Loss about \$3,000 and no insurance.

Fire.—The store owned by Lockwood Belden, Esq. and occupied by Mr. Stephen B. Goodwin, in Wethersfield, with all its contents, was entirely destroyed by fire on Monday evening, the 25th ult.

A gentleman, who arrived last evening from Brytown, states that the officers barracks at that post, were burnt down on Tuesday. The fire broke out, we understand, at an early hour in the morning, and it was with some difficulty that Captain and Mrs. Bolton and other inmates made their escape. There being no fire engine in the place, it required the greatest exertions of both officers and men to save the other barracks.

Fire.—The house of Mr. Nicholas Jeffers, at the head of the tide, in this town, was consumed by fire on Thursday afternoon last. We are informed that very little was saved from the house there being no man near at the time, and the fire having made considerable progress before it was discovered.—Bristol Me. Farmer.

MONTREAL, Jan. 30.—On Sunday night last, a most melancholy event took place on a farm with in about three miles of Isle-aux-Noix. The family of a man named Morrison, (he himself being absent) were in bed and asleep, when they were awakened by the smoke and flames of their burning habitation.—So far had the fire proceeded, that Mrs. Morrison, with difficulty, escaped with four of her children, in a state of nudity; but the fifth, a girl, about five years old, was burned to death! The house with all the property within it was entirely consumed.—Mr. M. we believe, is not yet aware of the afflicting dispensation which has befallen him.

At Montreal, lately, a Mrs. M'Arthur was nearly burnt to death, by her bed curtains and clothes being set on fire by her reading in bed. But for a providential discovery, the house would have been consumed, and the inmates have perished. Mrs. M. A's life is still despaired of.

Horrible Casualty.—On Monday night, one of the negro houses of Mr. James Thompson, of this county, took fire, and was entirely consumed; and six small negro children were consumed in the flames! It appears two negro women occupied the house, each having three children; the oldest not over eight years old; that early in the evening, they put their children to bed, and as is too often the custom, went off on a visit to another plantation; that about 11 o'clock at night, the cabin was discovered to be in flames, and the roof fallen in—and entirely too late to save the wretched inmates, who were literally burnt to ashes.—Macon Geor. Telegraph, 23d ult.

Distressing Accident.—We learn that, on Friday morning last, about 4 o'clock, the dwelling house of a Mr. Stevens, of Green, was discovered to be on fire, and an effort was immediately made to arouse the family, who were asleep in the house. These exertions proved unavailing as respects Mrs. Stevens and an infant child in bed with her, who were both consumed with the house and its contents.—Portland Courier.

Mans Schermerhorn, formerly Mayor of the city of Schenectady, fell down dead, with an apoplectic fit on the 26th ult. while he was walking from his house to the barn.

Mrs. Gurley, the wife of the Hon. Mr. Gurley member of Congress, died at Baton Rouge, on the 8th of January.

ON application to the Branch Baptist Tract Depository, Norwich, individuals or societies may be supplied with Tracts from No. 1, to 32, at 10 pp. for 1 cent; also the same bound in three vols. at 50 cts. and 1 vol. 32 cts; also Letters of David and John 25 cts. Wisdom's Voice 50 cts, and Pearce's Memoirs 25 cts. Also at the same place may be had at the lowest prices the following, viz: Baldwin on Baptism, Frey's Essay on do., Chapin's Letters do., Pongilly's Guide to do. (Boston Ed.) Christian Almanacs, Church Member's Guide, Memoirs of Mrs. Judson, Winchell's Watts arranged, (various Ed.) Travels of Trud Gadinnes, Imitation of Christ, by Thomas A. Kempis; Baxter's Call to the Unconverted; do Saints Rest, Emerson's N. A. Arithmetic, 1st part.

Also, a large assortment of S. S. Books, published by James Loring, Boston and B. S. S. Journal.

WILLIAM PALMER.

Norwich, Jan. 1830.

### MARRIED.

In this city, Mr. Jesse Hall, of Chatham, to Miss Emma Ransom, of this city.

At Litchfield, by the Rev. Norman Atwood, Mr. Christopher C. Palmer, of Washington, to Miss Rebecca Stone, of Litchfield.

At Wintonbury by Rev. Mr. Ballard, Mr. William W. Cadwell, of Farmington, to Miss Achsah Goodwin of Simsbury.

At East Windsor, Mr. John W. Cahoon, to Miss Mary Ann Grant, of Hebron.

At Haddam, Mr. Joseph Clark, to Miss Rhoda Swan, of East Haddam.

At Norwich, Mr. Henry Palmer, to Miss Lydia Lamphere.

At West Springfield, Ms. Mr. Daniel Ashley, to Miss Diademata Day.

### DIED.

In this city, on the 9th inst. Mrs. Lucy Kappel, aged 66 years.

At Rochester, N. Y. on the 2d. inst. Mr. Charles Y. Hempstead, 29, of the firm of Reed, Hempstead & Sturges, New York, and son of the late Capt. John Hempstead, of this city.

At New Haven, Col. Jared Mansfield, L. L. D. 71. Capt. Wm. Powell, 85. Mrs. Clarissa White, 49, wife of Capt. Aaron White.

At New Preston, Mr. John Wilson 60.

At Bristol, Ogden, aged 6 months, son of Mr. T. M. Roberts.



## POETRY.

## TIME.

Dark dealing power!—around thy way  
The wrecks of human grandeur lay;  
Oblivion's waters cold and black  
Roll onward in the gloomy track;  
And darkly hide from mortal ken,  
The traces where thy course hath been.

The proudest things that earth has known,  
The gorgeous splendour of a throne,  
The crest and kingly diadem—  
Thy peerless arm has scattered them,  
And powers that shook the world with dread,  
Lie crush'd beneath thy mighty tread!

Successive years around thee flow,  
Yet leave no traces on thy brow;  
Revealing and destroying all;  
As firmly now thy footsteps fall,  
As when at first thy mark was given,  
And thy dread limits mark'd by Heaven.

Mysterious power! still deep and strong  
Thy tide of years shall roll along;  
The sun shall leave his home on high,  
The moon and stars of Heaven shall die;  
But thou shalt be the last to fall,  
The conqueror and the end of all.

## SONNET.

BY ALARIC A. WATTS.

Written in the Burial ground of Bolton Abbey, in Wharfedale.

Why what a refuge for the storm-struck heart  
Is this lone haven of untroubled rest!  
How sweet it were to escape life's bitter smart,  
Its carking care, its wild, insatiate quest,  
And here lie down, beneath this emerald wave!  
Half do I deem that as I slumber here,  
Yon river's murmur still might soothe mine ear;  
These evening glories reach me in my grave!  
O, oft in after-times, when loudest rave  
The storms of life, and through the weltering world  
The struggling vessel of my fate is hurled,  
When none is nigh to succour or to save,  
How shall I turn to this calm port to steer,  
To furl my shattered sail, and drop my anchor here!

## THE AMERICAN PULPIT.

The literature of theology in this country suffered, as well as the literature and science of other professions, during the revolution. The pulpit rang with patriotism and politics, and harangues upon the good and sound christian duty of fighting for freedom; all very excellent lessons for the times, and which certainly had their uses. After the war, appeals to the brave defenders of the country, it was dull to go back to detailing the enormities of papal power, or speaking of the *great beast of seven heads and ten horns*; therefore his holiness was left quite alone, except now and then in some good man's form of prayer, from which the epithets of abhorrence for Babylon never had been expunged. Dissertations on Antinomians, Pelagians, and all the host of sectarians, had begun to grow stale, and the doctrines of eternal decrees and predestination were not so attractive to the new generations as they had been to their fathers. From all appearances, the timid began to fear that the pulpit had lost its legitimate, primitive influences. Under this impression, many were turned from the study of this profession, who were intended for it by their parents, and engaged in medicine or law. At this weak moment, if the defenders of the faith will allow that there ever were such moments, infidelity reared its monstrous head, and stalked through our part of christendom with gigantic strides; but, as it has often happened, that which threatened destruction to the altar and the priest, was the cause of giving new and lasting honour to both. Infidelity had for years been disseminated by the philosophers into inquisitive minds, but had never come upon us in the form of popular eloquence, and had not reached common minds engaged in ordinary pursuits, until about the time of the French revolution; it now came under the potential form of superior wisdom, free from the thralldom of error. It dealt out a strong denial of the great truths of the gospel, and made impudence, with now and then a flash of witty scurrility, pass for common sense and true reasoning upon the revelations of God to man, through nature and her laws, and by the inspirations of holy writ. At first, great shipwreck was made of the faith of thousands; the weak were bewildered, and the unlearned entangled. The truly pious still believed that the church was built upon a rock, and that the gates of hell should not, finally, prevail against it, yet they were discouraged at the progress of infidelity, and were cut to the heart at hearing the authenticity of the scriptures doubted, and the ministers of our holy religion ridiculed in every possible form of contempt; called by opprobrious epithets, charged with ignorance and hypocrisy; and their downfall prophesied with confidence and joy. For a while there was some confusion in the church, but the purest men soon roused themselves from idleness, or rather from idle disputes about trifles, or non-essentials, and many of them plunged into the depths of learning, to answer the falsehoods and sneers of the scoffers, who laid pretensions to having penetrated into the recesses of oriental literature, and having detected the errors of christianity. The contest was animated, and the ministers of light struggled hard with the ministers of darkness. Great minds entered the contest, and, after a while, the dreams of Condorcet and the scurrilities of Paine, were swept away together, and infidelity was first scouted by learning, piety, and taste, and, at length, proscribed by the irresistible power of fashion. The works of Watson and Tytler, and, towards the close of the struggle, of many others, were found, not only in the hands of the polemic, or in the library of the speculative, but on the toilets of the fair, with the last work of the imagination from Southey or Campbell; for the ecclesiastical writers had added to the science of theology, the most sublime of all contemplations, the charms of literature and taste. The reading and thinking part

of the community were delighted to witness the commencement of a new era in the rhetoric, eloquence, and logic of the pulpit; useless divisions and subdivisions, and their scholastic divinity, with loose and spongy declamation, gave place to fair inductions, correct illustrations, and philanthropic views. The ways of God to man were satisfactorily justified to the understandings of the mighty in intellect, and to the humble and lowly seekers of the truth. Religion wore the smile of innocence and the robe of purity, as she was destined to do from the beginning. The charms of a delicate and finished literature now came from the pulpit, and the temple of God became, as it ought ever to be, a place of instruction for the mind and for the affections, as well as for learning the great doctrines of salvation.—*Knapp's Lectures on American Literature.*

## JOHN ELLIOT.

John Elliot, generally styled "the apostle to the Indians," deserves to be remembered among the good and learned men of that age. He came to Boston in 1631; and although he intended settling at Boston, chose to live at Roxbury, and was there a great favourite of his congregation throughout his long life. But one opinion has ever been entertained of this great scholar and christian philanthropist. Gifted by nature with quick perceptions, and a strong memory, to which was added the most untiring industry, he became an admirable linguist; and soon made himself master of the Indian language. He preached to the Indians, who readily understood him; and, with immense labour, he succeeded in translating the Bible and several religious tracts into their vernacular tongue. This Indian Bible is now a great curiosity. Probably there are no three men living who can do more than pick out a few words which they can read and understand. Elliot was a man of great simplicity of character; zealous in his profession, and ardent in his desire to convert the Indians; but this was destined to be of more benefit to the whites than to the Indians; for, in the Pequot war, these "praying Indians," as those converted by Mr. Elliot were called, were either neutral or friendly to the whites; and a different feeling towards the colonies would have been dangerous to the new settlement. Elliot was well acquainted with the rights of man, in his civil as well as religious character. He wrote the first political pamphlet which was published in this country, entitled "The Christian Commonwealth." This work is full of free and noble principles; but the magistrates took alarm at it, and the good man had to recant his opinions, or rather apologize for this publication. He lived to the age of eighty-six; to a time when the colonies had grown to a large and flourishing people. The tribe of Indians which he instructed is now nearly extinct. There are not more than a dozen of them left. One of these Naticks was tried, a few years ago, for murdering his grandmother, and then all that were left of the tribe assembled. The Indians are fated to fade away before the progress of civilization; it was so written in the destiny of nations.—*Id.*

## GENIUS NO SUBSTITUTE FOR INDUSTRY.

Much is said of genius, as a substitute for the drudgery of investigation. But it is idle.—Those who expect thus to support themselves, will soon find that light substances alone can move in the elevation they affect; and those who look for their pleasure and instruction from such a source, will be disappointed. The student who gains a lasting professional reputation, must have exercised that patience, which has ripened and extended to a habit of perseverance. A flash of wit may burst from a mere trifler, to show he has a mind. But a steady blaze will require a constant supply of fuel gathered from Academic groves and Parnassian summits. We may listen for once to the empty declaimer, because we admire nature's work. But we are disappointed and disgusted when we look again; for though nature still may claim our praise, no signs of human industry command our admiration; and where we expected to meet an intellectual display, there is only—"vox et preterea nihil." It is a patient and persevering industry which has furnished our libraries and smoothed our way in the paths of various learning, which our predecessors so laboriously trod. The jurist who is sought after and confided in, is the man who has laboured his cause through the ponderous and multiplied volumes of precedent, principle, and evidence. The divine, who brightens and burns with increasing lustre, is one who has filled his lamp; and taken oil also in his vessel with his lamp; who has waked at midnight, while others have slept; who has laboured in the fields of science, and staid at Siloam's fountain, "fast by the oracles of God." The physician, who deserves well of the community, and will finally possess their confidence is he, who, while approaching the great Lazarus where he has his active labours, has studied his books, acquainted himself with the science of his profession, investigated the volume of nature, and learned her laws; and who, when arrived at the theatre of his active duties, makes it well known by his attention to business, where he may be found; who wakes easily at midnight, at the trembling tap and faltering voice of the agitated friend, is soon arrived at the sick bed, and bends with untiring assiduity over the anxious and eventful scene, where are soon to be decided the hopes and fears and prospects of an agonizing family.—*Charleston Observer.*

## THE GOSPEL IN A STAGE COACH.

Travellers! Note this!

Some months ago, as a friend of mine was travelling from a provincial city to London, outside a stage coach, a gentleman who sat next him courteously inquired if he had any objection to hear him read a chapter in the New Testament. Assent being cheerfully given, the gentleman produced a Greek Testament from his pocket, and forthwith read into English, in a voice loud enough to be heard by all his fellow passengers, the eighth chapter of the Epistle to the Romans; on concluding which,

he proceeded to address the company, with much earnestness and affection, on the great and fundamental truths of the gospel, and was heard for an hour or more with respectful attention. In the course of the day, most of the former passengers, except this gentleman and my informant, had left the coach, and their places were supplied by others. Towards the evening, the question of the morning was renewed, and as my friend expressed an equal readiness to hear, another chapter was read, and another address delivered, in language so appropriate, and with such unaffected and earnest benevolence of manner, as riveted the attention of all, and drew forth testimonies of hearty approbation, after the speaker had departed, from some of his audience, who were evidently utter strangers to serious religion.

Many of my readers, probably, have been grieved and disgusted by the conversation they have been obliged to hear when in such a situation; and some, perhaps, have felt self-condemned on account of their criminal backwardness to reprove iniquity, or to introduce such conversation as may be useful to those with whom they are providentially brought, for a few hours, into contact. The incident I have now related may serve at once to reprove, to stimulate, and to encourage such individuals, and lead them, in some degree at least, "to go and do likewise." I could name the pious individual who thus nobly avowed himself not to be ashamed of the gospel of Christ—that perhaps is not expedient—but I will add, that he was not a clergyman—nor a dissenting minister; but a man of ample fortune, largely engaged in commercial concerns, and belonging to a religious body not usually considered to abound in zeal for the conversion of sinners to God—the Society of Friends.—*New Bap. Miss.*

## DISEASES OF ARTISANS.

Gilders are exposed to the diseases following the absorption of mercury, and the inhalation of its vapors; since it is by the aid of this metal, that the process of gilding is performed. The union of mercury and gold, by means of heat, which disengages largely the fumes of the former, will give rise, in persons exposed to them, to giddiness, asthma, partial palsy, and a deathlike paleness of visage. Preceding these constitutional effects, are the more common ones of ulcers in the mouth, salivation, universal languor, and trembling, by which the person affected is unable to raise his hand to his mouth; and even the act of swallowing is rendered convulsive. On recovering, in a degree, from extreme debility and exhaustion, there remains great irritability and an especial intolerance of sound. At times there is an infernal stammering produced by the deleterious action of mercury.

Miners cannot, we are told, work for a longer period than three years in quicksilver mines, nor more than six days at a time. Convulsions, tremors, palsy and vertigo, are said to be the consequence of exposure in this way; and asthma is to this class a very common, harassing, and fatal disease. We read, in the transactions of the Royal Society for 1665, that one of the workmen, having been so rash as to continue six months in succession in this employment, was so thoroughly impregnated with the mercury, that on placing a piece of copper on his lips, or on rubbing it with his fingers, it was whitened in a short time.

Glaziers of Pottery, in making use of lead largely for their manufacture, are subject to nearly a similar train of evils as those just enumerated, together with enlarged spleen (ague cake) dropsical swellings, and the loss of their teeth. Their faces are cadaverous and leaden like the metal they employ. Palsy of the limbs, and more particularly of the arms, together with that of the right side, the muscles of which potters more continually exercise, are among the effects of the vapors from lead. Consumption of the lungs is also frequent from the same cause.

Makers of Glass are exposed to diseases caused by sudden vicissitudes of temperature; great heat followed by a cool air. They are generally thin and feeble, liable to violent or acute disease, or protracted remittent fever. Their eyes are weak and inflamed, and their skin irritated by various eruptions; of course pleuritis, asthma, and fixed catarrh, are common effects of their exposure. A rule prevalent in some glass manufactories, and ought to be generally adopted, that the workmen shall be employed only six months in the year, winter and spring, and that after forty years of age, they retire from the occupation.

Stone Cutters and Quarrymen are sufferers, by inhaling the volatilized particles given out in cutting and quarrying stone; and if they continue persistently at this kind of work, they fall victims to sundry diseases of the lungs, before they have passed the maturity of life.

Blacksmiths, Locksmiths, Gunners, and Founders, are affected with diseases dependent on the extremes of temperature to which they are exposed, the constrained attitude which they are frequently obliged to keep, and the light and heat, and the metallic particles given out from the iron on which they work. Hence inflammations of the eyes, and diseases of the lungs, together with indigestion and all its consequences, are common among them.

Plasterers and Makers of Lime suffer from the gases disengaged, as well as from the great moisture attracted by the lime. Plasterers, also, must feel the bad effects of the excessive dampness of the rooms which they are employed on. They are affected with laborious breathing, have a wan, pallid visage, and digest badly.—*Jour. of Health.*

## "CLAIMS OF THE POOR."

As Winter with all its store of miseries for the poor, has at length arrived, and most of the community are enjoying the necessities and comforts of life, we think it will be a word in season to give an Extract of—A Discourse on the above topic by John E. Weston, Pastor of the Baptist church in East Cambridge, Mass. Boston printed by True & Green.—*N. E. Her.*

My next and final argument is built upon the relation we sustain to the poor. Between them and us there exists an intimate connexion, represented as a brotherhood. They are our kindred; bone of our bone, and flesh of our flesh. This affinity is recognized in the text. "Thou shalt open thy hand wide unto thy brother." We are all members of the same family, children of a common Father. "The rich and poor meet together; the Lord is the maker of them all." Whenever we see a suffering member of the human family, we see, and ought to recognize a brother, a child of the same parent, and equally the object of his providential concern as we. That man, or that woman, whose indigent circumstances call for our compassion and relief, stands in the same relation to God as we; and when we turn away in cold neglect from such an one, we turn away from a brother—from one whom God has made our kindred, and commanded us to recognize and treat as such. "And whose hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him how dwelleth the love of God in him?"

But there is another kind of affinity subsisting between them and us, which enjoints them to our compassion; and that is commonness of sensibilities and infirmities. Being equally partakers of flesh and blood, we all are not only exposed to the same calamities, but subject to the same acuteness of feeling under them. The heart of our poor neighbour feels and bleeds as much under the woes of life, as would ours. He cannot endure privation, and cold, and hunger, and the various ills of poverty, with any less sensibility than ourselves. He cannot see his children suffer, and hear them cry for bread, and see them half clad and shivering with cold, without keen sensations, any more than we. Misfortune does not render him void of feeling, although, with the blessing of Heaven, it may teach him silent and patient submission.

With the poor, also, we are liable to the same calamities. Although now possessed of competence, or even affluence, it is no certain pledge that poverty will never approach and spoil us. Riches make to themselves wings and fly away. Many, who are now encompassed with the sorrows of indigence, were once the joyful possessors of abundance. Their tables, though now so empty and meanly spread, were once like yours, loaded with plenty; and their children, though now so poorly clad were once as smiling and neatly attired as yours. Blest with the smiles of Heaven, their days and nights as sweetly glided away, as do yours. But a dark and evil hour approached, in which all their comforts and their hopes withered and expired.

Go with the almoners of this Society, in their visits of mercy, to the hovels, and cellars, and garrets, where they dispense the fruits of their bounty, and you will witness scenes at which your hearts will sicken and bleed. They will conduct you to the abodes of the sick, whose softest couch is the hard floor, or the damp earth, softened by a little straw, and whose only covering is a few shreds of tattered garments. Day after day, you might see them longing and suffering for the ordinary comforts of life, with no sympathising friend to minister to their wants.

In some of these dwellings, you would find a widowed mother, or more than a widowed mother, who had seen better days, surrounded with a flock of half-clad and half-fed children. That mother, who is now so faded, and worn out with toil and suffering, was once as sprightly, and as graceful in her form and manners, and as happy as you. The time was, when she was beloved, caressed, and bountifully provided for by the husband of her youth. But idleness and dissipation, or it may be death palsied his heart, and plunged the wife of his bosom in the depths of distress, whence now she lifts her imploring eye to you for pity and relief. And if she spoke the language of her heart, you would hear her exclaiming with a beseeching and melting voice, "Have pity upon me have pity upon me, O ye my friends, for the hand of God hath touched me."

And when you cast your eyes around this abode of poverty and distress, and behold its beggarly aspect, and think of its wretched inmates, and feel the bleak wind which the broken walls and shattered windows but half exclude, remember that this forlorn condition, in all its forbidding and frightful reality may be yours.

"Whoso stoppeth his ears at the cry of the poor, he shall still cry himself, but shall not be heard." c

a Proverbs, xxii. 2.

b 1 John, iii. 17.

c Proverbs, xxi. 13.

## A VILLAGE LIGHTED BY NATURAL GAS.

The village of Fredonia, in the western part of the State of New-York, presents this singular phenomenon. I was detained there a day in October of last year, and had an opportunity of examining it at leisure. The village is forty miles from Buffalo, and about two from Lake Erie: a small but rapid stream called the Canadaway passes through it, and after turning several miles discharges itself into the lake below; near the mouth is a small harbor with a light house. White removing an old mill which stood partly over this stream in Fredonia, three years since, some bubbles were observed to break frequently from the water, and on trial, were found to be inflammable. A company was formed, and a hole an inch and a half in diameter, being bored through the rock, a soft fetid limestone, the gas left its natural channel and ascended through this. A gazometer was then constructed, with a small house for its protection, and pipes being laid, the gas is conveyed through the whole village. One hundred lights are fed from it more or less, at an expense of one dollar and a half yearly for each. The flame is large, but not so strong or brilliant as that from gas in our cities: it is however in high favor with the inhabitants. The gazometer I found on measurement, col-

lected eighty-eight cubic feet in twelve hours during the day; but the man who has charge of it told me that more might be procured with a larger apparatus.—*Silliman's Journal.*

Hard Times.—"And what is this pressure of the times, of which so much complaint is heard? Is it any thing more than what all, who observed the course of trade in this country, must have seen, sooner or later would come—the day of reckoning? We may lament the causes which have produced this state of things; but we ought to rejoice that the discovery of the evils they were producing was not postponed, till the calamity should have been still more extended and disastrous.—The source of evil is of no recent date; has resulted from no sudden change; it will be found far back in the neglect of productive labor; in excessive importations; over trading, forced by a too extended system of credit; with the creation of a fictitious paper capital, & a consequent disregard of the principles of economy, and the more certain means of subsistence and income. To have persisted in overrunning our country with foreign commodities, for which we could make no return, must have led to a still more desolating bankruptcy. The present scarcity of money, then, instead of being a calamity in itself, is a most effectual remedy to a previously great, and until recently fast increasing evil. It is an admonition that cannot be disregarded, and will no doubt aid in calling the attention of our fellow citizens to the permanent sources of prosperity, wealth and independence."—*Hon. J. Bartlett's Address.*

## MY MOTHER'S GRAVE.

I had a mother once like you,  
Who o'er my pillow hung,  
Kiss'd from my cheek the briny dew,  
And taught my faltering tongue.

But then there came a fearful day—  
I sought my mother's bed,  
Till harsh hands tore me thence away  
And told me she was dead.

It was thirteen years since my mother's death, when, after a long absence from my native village, I stood beside the sacred mound beneath which I had seen her buried. Since that mournful period, a great change had come over me. My childish years had passed away, and with them my youthful character. The world had altered too; and as I stood at my mother's grave, I could hardly realize that I was the same thoughtless, happy creature, whose cheeks she so often kissed in an excess of tenderness. But the varied events of thirteen years had not effaced the remembrance of that mother's smile. It seemed as if I had seen her but yesterday—as if the blessed sound of her well remembered voice was in my ear. The gay dreams of my infancy and childhood were brought back so distinctly to my mind, that had it not been for one bitter recollection, the tears I shed would have been gentle and refreshing. The circumstance may seem a trifling one—but the thought of it now pains my heart, and I relate it, that those children who have parents to love them, may learn to value them as they ought.

My mother had been ill a long time, and I had become so accustomed to her pale face and weak voice, that I was not frightened at them, as children usually are. At first, it is true, I sobbed violently; when day after day I returned from school and found her the same. I began to believe she would always be spared to me; but they told me she would die.

One day when I had lost my place in the class, and done my work wrong side outward, came home discouraged, and fretful, I went into my mother's chamber. She was paler than usual, but she met me with the same affectionate smile that always welcomed my return. Alas! when I look back through the lapse of thirteen years, I think my heart must have been stone, not to have melted by it. She requested me to go down stairs, and bring her a glass of water—I pettishly asked why she did not call a domestic to do it. With a look of mild reproach which I shall never forget if I live to be 100 years old, she said, "And will not my daughter bring a glass of water for her poor sick mother?"

I went and brought her the water, but I did not do it kindly. Instead of smiling and kissing her, as I was wont to do, I sat the glass down very quick, and left the room. After playing a short time, I went to bed without bidding my mother good night; but when alone in my room, in darkness and silence, I remembered how pale she looked, and how her voice trembled when she said, "Will not my daughter bring a glass of water for her poor sick mother?" I could not sleep. I stole into her chamber to ask forgiveness. She had sunk into an easy slumber, and they told me I must not awaken her. I did not tell any one who troubled me, but stole back to my bed, resolved to rise early in the morning, and tell her how sorry I was for my conduct.

The sun was shining brightly when I awoke, and, hurrying on my clothes, I hastened to my mother's chamber. She was dead! She never spoke more—never smiled upon me again—and when I touched the hand that was used to rest upon my head in blessing, it was so cold that made me start. I bowed down by her side, and sobbed in the bitterness of my heart. I thought then I wished I might die and be buried with her; and old as I now am, I would give worlds were they mine to give, could my mother have lived to tell me she forgave my childish ingratitude. But I cannot call her back, when I stand by her grave, and whenever think of her manifold kindness, the memory of that reproachful look she gave me will bite like a serpent and sting like an adder.

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